Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" LUKE xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.—DAVID REED, EDITOR AND PROPRIETOR.

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RELIGIOUS SELECTIONS.

SPIRIT OF ENGLISH UNITARIANISM.

We make no apology for inserting the following interesting extract of a letter, though a part of our readers may have already perused it in the Advocate. It was written by an American gentleman in England, to the Secretary of the American Unitarian Association.

Manchester, Eng. June 18, 1830.

My Dear Sir,—Since leaving Rome, I have had experiences in Geneva and Paris, which might have furnished materials for an epistle interesting to the Committee, but in the hurry of a very rapid journey I have had no time for my pen. I rode post haste through France, with the intention of joining our brethren in London, at the anniversary of the British and Foreign Unitarian Association; but was unable to arrive, after all my efforts, in season for that meeting. An extra meeting, however, was appointed to be held this week in Manchester, and hither I have come to attend it. It is the first meeting which the Association has held out of London. And the interest excited by it in this populous neighborhood, has brought together a large body of ministers and men who have enjoyed a season of high religious and social gratification. The weather has been excessively cold, rainy, and unpleasant; but this has not prevented the attendance of many zealous pilgrims from a distance, some of the humblest classes coming thirty miles on foot, and the "sunshine of the soul" has abundantly compensated for the absence of the natural sun. It is not often that one witnesses more of that genuine and generous pleasure which springs from the meeting of minds heartily engaged in some great object of common concern; and I am confident that this season will long be remembered in England for its beneficial effects on the friends of liberty and truth. Not only had they collected from this vicinity, but a large deputation was present from London. Dr. Carpenter came from Bristol, a committee was sent from Ireland, and a representative of America was with them. Nearly sixty ministers of the gospel were in the company. You may judge how much grateful feeling and what friendly excitement must have existed amongst brethren thus gathered and for such a purpose during the space of three days.

On Wednesday evening, June 16, the chapel in Cross Street was opened and well filled for a religious service. This is one of the largest, and perhaps the finest chapel in England—ancient, solid, convenient, and of most devout and dignified aspect; capacious galleries on four sides, and the pulpit placed not very far from the centre of the house. The sermon was by Mr. Fox of London; and of course, like all which comes from him, clear, strong, and eloquent. His subject was the character of the Saviour considered as representative of the moral attributes of God; and he treated it in a manner quite original, and with an application to the doctrines of the gospel striking and convincing. If it should be published, as it probably will be, you will be much impressed with the illustrations contained under the first head; but you will hardly understand the power given to them over the minds of the hearers, by the deliberate utterance, the strong, cool and singular emphasis of the speaker; who, without any thing of the empassioned in voice or manner, and with no gesture except occasionally an excessively awkward motion of the right hand, contrives to give an energy to his delivery, which completely masters the attention, and compels you to understand and feel.

On Thursday morning, June 17, the same chapel was again thronged at 11 o'clock, and the annual sermon before the Association preached by Mr. Madge, the successor of Mr. Belsham, in Essex Street. This discourse was designed to show the importance and duty of the open, frank profession of our religious opinions; and was in considerable part taken up with combatting the plea of the indifferent, that opinions are of no consequence provided the life be good, and that therefore it is no matter whether a man acknowledge or hide his convictions. There was a great deal of sound remark and keen searching expostulation in this sermon, delivered with earnestness of manner, and a simplicity and sincerity which are more convincing than all the labors of art. I am sure the effect was not small.

The Association met in the chapel after service, and the annual Report was read. This document you will see shortly, and therefore I will say nothing about it. Several resolutions were then passed; the most interesting of which to you will be those in which reference was had to America. One of them proposed the formation of a general depository of books, &c. in London, with a view, in part, to the more easily procuring and circulating of the tracts and other religious works of the United States. Another proposed the establishment of pastors for the poor in the large towns, on the plan of Dr. Tuckerman in Boston. This subject strongly interests many of our friends, and will be unquestionably in due time effectually attended to.

From this meeting the Association adjourned to the town hall of Salford, and sat down to a cheap dinner at half past four o'clock. Though pains had been taken to limit the number of admissions, so great was the anxiety to hear the addresses at table, that the room was more than full, and not a few were obliged to eat (as was observed by a friend) as the Jews ate their Passover, standing, with their staves in their hand, and in haste. But they would have gone without dinner, rather than miss the intellectual feast which followed; and they were kept in countenance by a number of humble believers, who had walked *thirty* miles in the rain and mud, and who had begged permission, being too poor to pay for a dinner, at least to stand within the door, and share the spiritual part of the entertainment. Of course, they were admitted, and dinner given to them. They sat near me, and it was no small pleasure to witness the eagerness with which these laboring men drank in the soul-stirring sentiments of the speakers; to hear too the allusion which Mr. Fox made to them, in his happiest way, and which was cordially cheered by the unanimous voice of the meeting.

It was not long before the tables were cleared, and every ear turned to listen. Dr. Carpenter began—took an exhilarating notice of the exhilarating occasion, and closed with an earnest appeal to all, especially to the young, to carry out in a religious life the testimony they were here giving to the truth. He was followed by Mr. Tottie the chairman, and Mr. Rutt, the venerable companion of Priestley and the editor of his works, who refreshed us with tidings of the trials and labors of the worthies of former days. Then Mr. Fox addressed us in one of his animated spirit moving speeches, which lifts up and carries away the mind, and extorts involuntary bursts of admiration. But as it is impossible to give in small compass any just notions of the speakers or the topics, I will only say that we had afterward Mr. Madge; Dr. Rees, who gave a detailed history of the conversion and labors of William Roberts in Madras, whose case justly excites great interest here; Dr. Bowring, who told us of the providential commencement of Unitarian reformation amongst the Catholics of Spain, and plead zealously the cause of the emancipation of the Jews; Mr. Mardon, of Worship street, London; Mr. Martineau, junior minister of one of the churches in Dublin, who brought forth more beautiful imagery from Old Testament allusions than I ever met with in the same compass, and told us of the trials, toils, and prospects of the friends of truth in Ireland; Mr. Hone, another of the Irish deputation; Mr. Kenrick, of York College, son of the author of the Exposition, who spoke of the condition and interests of that important seminary; Mr. Robberds, the elder minister of Manchester, who spoke of the doings of the Provincial association of Lancashire; Messrs. Hornby and Potter, Treasurers, who spoke of funds, and ways and means;* Mr. Turner, the venerable minister of New Castle and Visitor of York College, who plead for the religious instruction of the poor; &c. &c. The American Unitarian Association was remembered in a toast which was received with the most cordial and enthusiastic welcome, and brought up Mr. Ware, who in a few brief sentiments responded to the kind feelings of our British friends. Dr. Carpenter on the same text spoke words of conciliation and union.—On the whole, you will perceive that we had abundant variety and matter enough for excitement. It was a time of happy and rational enjoyment. The spirit and tone of all was good, and nothing occurred in this crowded assembly of more than three hundred persons to call forth a feeling of regret. On the contrary, I am confident that they separated with the best feelings, and that some permanent good consequences are to be expected. The meeting was a most important one; and if it should be, as it probably will be, the first of a series to be held annually in the principal provincial towns, it must be considered but as the first step towards a large increase of energy, influence, and success. Let the good spirit which prevailed now, but accompany them always, and we may look confidently, under the divine blessing, for the growth, not only of liberal opinions and religious liberty, but of that higher and ultimate good, personal religion; not only the extension of the cause, but the improvement of those who promote it. The tendency is this way, and I am sure Providence smiles upon it. The Association is extending its labors and influence, multiplying its friends, increasing their activity and encouraging their virtue. Therein I rejoice, and will rejoice, and pray earnestly for its prosperity.

Ever yours, ——— ———.

* About $400 were collected at the chapel, and a large addition made to the number of annual subscribers.

UNITARIAN MEETING AT MANCHESTER.

Our readers will be interested and edified by the following selections from some of the speeches alluded to in the preceding article.

Extract from Dr. Carpenter's *Speech at Manchester, (Eng.) June,* 1830.

The time must sooner or later come when Unitarian Christianity will encircle the globe, for prophecy distinctly points out that such a period will come. I see multitudes doing our work, whilst they imagine they are acting against us. They are preparing the way for that simple system of Christianity which we profess. When I see numbers of churches building throughout the country, my first impression is, how error is supported! But when I look further I consider that they are all building for us, and I cease to regret my share of the two millions which have been levied for their erection. They are doing good among multitudes whom our efforts could not reach; and they will all eventually come to us, to that great and universal church which will embrace the whole earth. Our friends who mix in the world more than I do, often see great difficulties and discouragements; but, looking on as an observer, I see abundance to animate and encourage. All sincere Christians, of whatever denomination, are tending to one common centre of light and blessedness: they may now be widely apart; but in proportion as they approach it, they approach each other. This is also felt by the liberal among other denominations of Christians, and there are liberal in all denominations. They shrink from us as Unitarians, because we are called Unitarians; because they think we do not possess the same views and feelings with themselves; but as soon as they know us fully, their prejudices will wear away. Dr. Channing's works have done more good in that respect than any other publications. Many persons would not look into a book written by an English Unitarian, who feel no objection to read Dr. Channing's writings; and from what they there see, venture, on some occasions, to act with Unitarians. When they begin to act with us, they perceive that we have not the cloven foot and the horns, with which their imaginations have invested us. They then see, that Unitarians are something like Christians, and they may afterwards discover that they really are Christians. As soon as a man gets rid of his exclusive doctrines, he is ready to embrace us as brethren and as fellow Christians.

Extract from Mr. Fox's *Speech at the same time and place.*

I trust that those who have been educated in another and a better age, and in a purer faith, and whose religious life has flowed on clear and unruffled under the sunshine of divine truth, I trust that they will excuse what may seem intemperance of language in those who, like me, have had painful demonstration of the mischiefs produced by Calvinism, in the name of Christianity. Recollections of this description are on my mind, which can never be erased. I have seen the anxious mother stand by the cradle of her sick and suffering child, and doubt the salvation of her own infant if it expired. I have seen men who believed that their day of grace was past; that there was no room for repentance left for them upon the earth, and who were consequently driven to despondency, to gloom, and to repeated attempts at self-destruction. I have stood by the bedside of the dying and sincere, but not consistent, believer in these creeds, and I have heard his screams of anguish in the anticipation of a speedy dismission to the torment of eternal fires. I have stood by the bedside of the Infidel, and have seen him departing this life strong in his infidelity, because he could not believe that any Being deserving of veneration would act as orthodoxy told him that God, whose name is love, did. I do not say that these things are universal. It would be absurd to represent orthodoxy, or rather what is called orthodoxy, as a complete mass of despair, and corruption, and prejudice; but they do exist; and they never will be banished from the country till these creeds are exploded also.

Extract from Dr. Bowring's *speech on the same occasion.*

Not only in the East, but nearer to us, the signs of most remarkable events have presented themselves during the past year. If there ever was a country in such a state of abandonment and helplessness, as to resemble no other nation in Europe, but rather Africa, to which it is adjacent, that country is Spain. But those who know Spain, as I do, know that there are great men there; that there are the hands to handle and the tongues to utter Christian knowledge. Even there, out of that extreme darkness, we have some light; and spontaneous communications have been made to the committee, which tell us, that errors have been committed in their attempts at freedom; that religious improvement has been lost sight of in political struggles; but that they have learned wisdom out of the past, and when again they make up their accounts with futurity, religious toleration and reformation will be a part of their demand upon power. There have occurred events in that country which seem to mark the hand of a particular Providence. That individual (whose name I shall not mention, for the mention of it would embarrass his future operations) who has attempted to introduce Unitarianism into the Spanish dominions, was a member of the Cortes, and was actually on his way to execution when released by the cry of liberty, which for a moment redeemed that country. This individual is the son of one of the most illustrious families of Spain; and after overcoming these and other difficulties, he was chosen to represent in the Cortes one of its most populous provinces.—His whole history is one of suffering and zeal; and so great and so earnest were his exertions, that since the formation of a committee at Gibraltar, no less than four pamphlets on the subject of Unitarian Christianity have been translated into the Spanish language.—The name and influence of this association have already surrounded the coasts of the Mediterranean, and an extensive field of usefulness has been created mainly by the extraordinary exertions of that singular and valuable man to whom I have alluded.

UNITARIANISM IN IRELAND.

We have occasionally given accounts of the tyrannical and persecuting spirit which, within a few years past, has manifested itself in the Orthodox part of the Synod of Ulster, in Ireland, and of the noble defence of the principles of Christian freedom, made by the *liberal* members of the Synod. It appears that the persecuted members have withdrawn, and formed a Synod with the title of the "Remonstrant Synod of Ulster." It is to this synod that the Rev. Mr. Porter refers in the following extract of his speech at the late anniversary of the British and Foreign Unitarian Association.

I cannot sit down without bearing my testimony, humble as it is, to the zeal, determination, and disinterestedness with which the Remonstrants against the late inquisitorial proceedings of the Synod of Ulster have conducted themselves, and expressing my earnest prayers for the usefulness of their lately-formed Remonstrant Synod. Surely this work also is in good hands. Of one member, as has been well expressed by Mr. Madge, you have yourselves had an oportunity of judging; I mean the Rev. Henry Montgomery, a man whom I regard as one of those distinguished individuals whom heaven occasionally indulges to the human race for effecting high purposes; a man endowed, as you well know, with eloquence, industry, and sagacity, which eminently qualify him for the glorious task which he has been called upon to perform, and which he has performed so nobly. When I look to him, and those who are enrolled with him in this important warfare,—Blakely, intrepid, bold, and true; Mitchell, mild, learned, and persuasive; John Watson, a man endowed with apostolic singleness of character, and as you are all aware, with not less apostolic patience in enduring, and apostolic meekness in forgiving severe, unmerited, unprovoked persecution; Glendy, Davis, and Campbell, the Nelsons, the Alexanders, and others, whom I stay not now to name,—I bless my God that there are men yet left who are equal to a trying time; and I contemplate the establishment of their recently-formed Synod as a new era in the history of religions liberty in my native land. Thus much I may be allowed to say notwithstanding my connexion with one of their body; a connexion which forms my highest earthly pride. Most sincerely do I pray that their measures may be made productive of righteousness and truth, liberty and peace. Surely, if any ecclesiastical associations are to be tolerated, they are those which disdaining the petty artifices of narrow-minded men for obstructing and damming up the current of religious opinion, that it may only flow in one direction, confidently launch out into the stream of time; using the Scriptures for their only chart; hoisting no sail to catch the deceitful breeze of popular applause; hanging forth no party-colored ensign as a rallying point for popular prejudice; not doubting that, though they may have to pass through the waves of even stormy discussion, the tide on which they are embarked will at last convey them into the great ocean of divine truth. Such is the Remonstrant Synod of Ulster; and as such do I most fervently bid it God speed!

GOVERNOR WINTHROP'S SPEECH.

The following is the celebrated speech of this truly Christian Magistrate and patriot, while he was Deputy Governor of the Massachusetts Colony, in reply to the charge of having encroached upon the liberties of the people. It will be remembered, that this charge originated from some inhabitants of Hingham, whose disorderly and even seditious practices, the Governor with equal prudence and moderation, and, as it was clearly shown, entirely within the legal exercise of his authority, had repressed. The speech itself is taken, not from the mutilated copy, given of it by Cotton Mather, "the unhappy author of the Magnalia," but from the correct and valuable edition of Winthrop's own History of New-England, republished in 1825, and edited with the careful labors and accurate research of James Savage, Esq. It is thus introduced.

"Presently after the lecture the magistrates and deputies took their places in the meeting house, and the people being come together, and the deputy governor placing himself within the bar, as at the time of the hearing, &c. the governor read the sentence of the court, without speaking any more, for the deputies had (by importunity) obtained a promise of silence from the magistrates.—Then was the deputy governor desired by the court to go up and take his place again upon the bench, which he did accordingly, and the court being about to arise, he desired leave for a little speech, which was to this effect.

I suppose something may be expected from me, upon this charge that is befallen me, which moves me to speak now to you; yet I intend not to intermeddle in the proceedings of the court, or with any of the persons concerned therein. Only I bless God, that I see an issue of this troublesome business. I also acknowledge the justice of the court, and, for mine own part, I am well satisfied, I was publicly charged, and I am publicly and legally acquitted, which is all I did expect or desire. And though this be sufficient for my justification before men, yet not so before the God, who hath seen so much amiss in my dispensations (and even in this affair) as calls me to be humble. For to be publicly and criminally charged in this court, is matter of humiliation, (and I desire to make a right use of it,) notwithstanding I be thus acquitted. If her father had spit in her face, (saith the Lord concerning Miriam,) should she not have been ashamed seven days? Shame had lien upon her, whatever the occasion had been. I am unwilling to stay you from your urgent affairs, yet give me leave (upon this special occasion) to speak a little more to this assembly. It may be of some good use, to inform and rectify the judgments of some of the people, and may prevent such distempers as have arisen amongst us. The great questions that have troubled the country, are about the authority of the magistrates and the liberty of the people. It is yourselves who have called us to this office, and being called by you, we have our authority from God, in way of an ordinance, such as hath the image of God eminently stamped upon it, the contempt and violation whereof hath been vindicated with examples of divine vengeance. I entreat you to consider, that when you choose magistrates, you take them from among yourselves, men subject to like passions as you are.—Therefore when you see infirmities in us, you should reflect upon your own, and that would make you bear the more with us, and not be severe censurers of the failings of your magistrates, when you have continual experience of the like infirmities in yourselves and others. We account him a good servant, who breaks not his covenant. The covenant between you and us is the oath you have taken of us, which is to this purpose, that we shall govern you and judge your causes by the rules of God's laws and our own, according to our best skill. When you agree with a workman to build you a ship or house &c. he undertakes as well for his skill as for his faithfulness, for it is his profession, and you pay him for both. But when you call one to be a magistrate, he doth not profess nor undertake to have sufficient skill for that office, nor can you furnish him with gifts &c. therefore you must run the hazard of his skill and ability. But if he fail in faithfulness, which by his oath he is bound unto, that he must answer for. If it fall out that the case be clear to common apprehension, and the rule clear also, if he transgress here, the error is not in the skill, but in the evil of the will: it must be required of him. But if the cause be doubtful, or the rule doubtful, to men of such understanding and parts as your magistrates are, if your magistrates should err here, yourselves must bear it.

For the other point concerning liberty, I observe a great mistake in the country about that. There is a twofold liberty, natural (I mean as our nature is now corrupt) and civil or federal. The first is common to man with beasts and other creatures. By this, man, as he stands in relation to man simply, hath liberty to do what he lists; it is a liberty to evil as well as to good. This liberty is incompatible and inconsistent with authority, and cannot endure the least restraint of the most just authority. The exercise and maintaining of this liberty makes men grow more evil, and in time to be worse than brute beasts: omnes sumus licentia deteriores.—This is that great enemy of truth and peace, that wild beast, which all the ordinances of God are bent against, to restrain and subdue it. The other kind of liberty I call civil or federal, it may also be termed moral, in reference to the covenant between God and man, in the moral law, and the politic covenants and constitutions, amongst men themselves. This liberty is the proper end and object of authority, and cannot subsist without it; and it is a liberty to that only which is good, just and honest. This liberty you are to stand for, with the hazard (not only of your goods, but) of your lives, if need be.—Whatsoever crosseth this, is not authority, but a distemper thereof. This liberty is maintained and exercised in the way of subjection to authority; it is of the same kind of liberty wherewith Christ hath made us free. The woman's own choice makes such a man her husband; yet being so chosen, he is her lord, and she is to be subject to him, yet in a way of liberty, not of bondage; and a true wife accounts her subjection her honor and freedom, and would not think her condition safe and free, but in her subjection to her husband's authority. Such is the liberty of the church under the authority of Christ, her king and husband; his yoke is so easy and sweet to her as a bride's ornaments; and if through forwardness or wantonness &c. she shake it off, at any time, she is at no rest in her spirit, until she take it up again; and whether her lord smiles upon her, and embraceth her in his arms, or whether he frowns, or rebukes, or smites her, she apprehends the sweetness of his love in all, and is

refreshed, supported and instructed by every such dispensation of his authority over her. On the other side, ye know who they are that complain of this yoke and say, let us break their bands &c. we will not have this man to rule over us. Even so, brethren, it will be between you and your magistrates. If you stand for your natural corrupt liberties, and will do what is good in your own eyes, you will not endure the least weight of authority, but will murmur, and oppose, and be always striving to shake off that yoke; but if you will be satisfied to enjoy such civil and lawful liberties, such as Christ allows you, then will you quietly and cheerfully submit unto that authority which is set over you, in all the administrations of it, for your good.—Wherein, if we fail at any time, we hope we shall be willing (by God's assistance) to hearken to good advice from any of you, or in any other way of God; so shall your liberties be preserved, in upholding the honor and power of authority amongst you.

The deputy governor having ended his speech, the court arose, and the magistrates and deputies retired to attend their other affairs. Many things were observable in the agitation and proceedings about this case.—It may be of use to leave a memorial of some of the most material, that our posterity and others may behold the workings of satan to ruin the colonies and churches of Christ in New England, and into what distempers a wise and godly people may fall in times of temptation; and when such have entertained some false and plausible principles, what deformed superstructures they will raise thereupon, and with what unreasonable obstinacy they will maintain them.

The following brief extract from Winthrop's Journal may serve to mark the prejudices of the times; from which even that enlightened and excellent man could not wholly free himself.

About this time there fell out a thing worthy of observation. Mr. Winthrop the younger, one of the magistrates, having many books in a chamber where there was corn of divers sorts, had among them one wherein the Greek testament, the psalms and the common prayer were bound together. He found the common prayer eaten with mice, every leaf of it, and not any of the two other touched, nor any other of his books, though there were above a thousand.

Notwithstanding the opposition, which Winthrop was sometimes called to encounter from "unreasonable men," his consistent virtue and weight of character finally prevailed over them all. For thus he writes, History p. 323. Vol. I.

By this time there appeared a great change in the church of Boston; for whereas, the year before, they were all (save five or six) so affected to Mr. Wheelwright and Mrs. Hutchinson, and those new opinions, as they slighted the present governour and the pastor, looking at them as men under a covenant of works, and as their greatest enemies; but they bearing all patiently, and not withdrawing themselves, (as they were strongly solicited to have done,) but carrying themselves lovingly and helpfully upon all occasion, the Lord brought about the hearts of all the people to love and esteem them more than ever before, and all breaches were made up, and the church was saved from ruin beyond all expectation; which could hardly have been, (in human reason,) if those two had not been guided by the Lord to that moderation, &c. And the church (to manifest their hearty affection to the governour, upon occasion of some strait he was brought into through his bailiff's unfaithfulness) sent him £200.

ORIGINAL MISCELLANY.

[For the Christian Register.]

THE PILGRIM FATHERS.

Mr. Reed,—I have before me a volume of manuscripts of the famous John Cotton, minister of Boston in Linconshire, Great Britain, and, in 1633, Teacher of the First in Boston, New England; most of them written before the year 1638, and on the principles of Church order and discipline. Bound up with these is one on the authority of the Magistrate in matters of religion, which bears this title—"*Considerations, briefe but necessary, about Toleration in Religion, humbly tendered to them in Authority, by* John Robinson, *Pastor of the English Church at Leyden.*" This is a manuscript of twenty pages, fairly written; and as it has never been published, I transcribe for your paper the two last sections.

"No man acquainted though but meanly with the state of things in Holland, the chiefest of the United Provinces, at this day, can be ignorant that there is more alienation of affection, heart burning, and contention in the very bosom of the Reformed Churches, and amongst the members thereof, than amongst all other sects, either amongst them or with one another; there being, in that great variety and diversity of Religions there to be founde, as great an agreement and unanimity otherwise (save in the very Reformed Churches and in respect of them) as was of old in the Roman Empire under Theodosius in the like state of things. And it is indeede but inordinate passion and appetite in men (not knowing of what spirit they are) under the semblance of true zeale, that they cannot endure that a man something otherwise minded than themselves in some less points of religion and manner of God's worship should dwell in the same Parish or City with them. All men herein pretend zeale of God's truth, but the truth is that the most would either be themselves or have their admired guides to be very Popes over other men's consciences. And lesse marvel it is to see the great Princes and Rabbies of the world usurpe so much their freehold, considering how arrogant therein the most otherwise though but meane men are.

"Another sort of adversaries to Toleration, in love of themselves and their own honours and profits (if not exclusively yet eminently) are the Prelates and their subordinates; who, considering how small authority they have in men's consciences, and yet how great they exercise over them, needing not to be warned to joyne their best forces together to hold out all Tolerations, and that under the faire pretence of zeale for the purity of Religion, their Prince's honor and their Country's peace, but considering how notoriously profane and excessive their zeale is for their owne houses both above their zeale for God's house and the good of the Kingdome otherwise, their pretences are to be suspected and their reasons examined that they plead for conformity and uniformity in Religion as Demetrius did for his Goddess Diana; and as fearing indeed that if the carnal outward sworde of the magistrates stand not the Lordships instead more than the spiritual sworde the word of God, there will follow a consumption of their profits and honors, and a departing of the apples from them which their souls lust after. [Rev. xviii. 14.] They, therefore, being principal in the action are no competent judges of the cause, and so from their judgement, above all other mens, I doe appeale, and that unto their's whom neither interest makes partial towards themselves, nor prosperity incompassionate towards others, especially to them whose either authority in themselves, or favour with them in such authority can give furtherance to the just and humble suit of the oppressed."

By this extract, and more such might be quoted from the manuscripts and publications of the first planters of New England, we see how different was the spirit of the Pilgrims, while living, from that, which, under that name, haunts us since their death.

[For the Christian Register.]

ATTENTION TO STRANGERS.

Mr. Editor,—There is nothing which strikes an enlightened foreigner, visiting the institutions of a country, whether religious or literary, so unfavorably, as that cold indifference, or apparently studied neglect which is sometimes manifested by those persons whose province it is to receive and entertain strangers. And this neglect never appears more unkind than when the pious stranger resorts to the temple to pay his vows and devotions, and join with the disciples of a Common Master, in sweet worship of the Eternal One, and finds himself doomed to feel the mortification of being refused admittance. We have been led to these remarks from recently experiencing what seemed to be a palpable violation of courtesy in the sextons of two of the most popular liberal churches in this highly favored and justly distinguished City. In the vestibule of one of the churches to which I have alluded, we stood awaiting the appearance of the sexton till the worshippers had all passed in, and for some time subsequent to the commencement of the services, when, no one appearing to furnish us with seats, we retired to the nearest church, (an Orthodox,) which merits the highest praise, for its attention. At the other church alluded to, the sexton did indeed appear, but more in the character of a churlish boor, than in that of an urbane and courteous citizen. He informed us, that he could not provide seats for strangers, till the society had passed in; and when they had passed in, he said, (without, however, taking any pains to inform himself of the fact,) there was no room for strangers!

Let us not be understood as intimating that the distinguished and highly esteemed ministers of these churches, or their congregations at large, have any participation in the uncivil deportment of those under officers of the Temple. On the contrary, we believe them totally unapprised of any such delinquency as that of which we speak—and it is for this very reason, and not to bring into notice our private grievances, that we have presumed, Mr. Editor, to address you.

We respectfully request the insertion of this communication in your useful paper, believing it the most suitable medium for exposing an evil which none but the aggrieved can duly appreciate.

Respectfully Yours,

Strangers.

[For the Christian Register.]

Mr. Editor,—It is singular how late events play into old predictions, and how prophecies ridiculous in their time of promulgation are made very truths by the hand of time.

Mr. Gibbon says, that there was, sometime in the tenth century, a report of an equestrian statue in the square of Taurus which was inscribed with these words, "In its last days, the Russians shall be masters of Constantinople." A saying, improbable enough then, but almost inevitable now.

Gibbon remarks (and his remarks seem as if they might have been repeated just before Bourmont's expedition.) "The triumphs of Scipio and Belisarius have proved that the African continent is neither inaccessible nor invincible. Yet the great princes and powers of Christendom have repeatedly failed in their armaments against the Moors." Yours, A Reader.

[For the Christian Register.]

Mr. Reed,—Allow me through your paper to suggest, that, by a small expense, the publishers of the Examiner would do a real service to those that read the work. The covers now, are so thin, that the least stain on them soils the leaves inside; and so slender, that the use of the Members of a large family breaks them to pieces. I would merely hint how much a satisfaction with the Review would be increased by covers like the Edinburgh, or the Quarterly, or the North American. X.

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 25, 1830.

CENTENNIAL CELEBRATION.

The completion of the second century from the first settlement of Boston was celebrated in this city on Friday the 17th inst. A salute of 100 guns was fired at sunrise, by the company of Sea Fencibles; and at 7 o'clock the members of the Fire Department, about 1400 in number, well marshalled and in appropriate uniforms appeared on the Common with their engines and other apparatus, and thence marched through several streets under the direction of the Chief Engineer, Col. Amory.

The Mayor and Aldermen and Common Council met at 8 o'clock, for the first time in the Old State House. After the transaction of necessary business the two boards assembled in the Chamber of the Common Council, where Mr. Otis, the Mayor, delivered an able and appropriate address, to which we regret that we are compelled to defer any further allusion till next week.

At nine o'clock, the city government and a vast concourse of citizens and strangers assembled at the State House, in Beacon Street, and on the parts of the Common adjacent.—A procession of great length was here formed under the direction of Gen. William Sullivan, Chief Marshal. The procession moved down Beacon Street, and after entering the Common near the North Western part, passed through two lines formed of several thousand of the children from the public schools, all neatly dressed, and drawn up under the direction of their teachers, the boys on the right and the girls on the left. This was a most interesting and imposing spectacle, and it received additional interest from the immense collection of spectators that covered all the adjacent grounds. The procession passing through the lines of children, entered Tremont Street, passed down Court and State Streets, countermarched in State Street, and passed through Washington Street to the Old South Church. The house was crowded to the utmost degree of pressure, and probably as many more who strove to obtain admission were necessarily excluded. The exercises commenced with an anthem after which prayer was offered by Dr. Wisner. A very eloquent, appropriate, able and impressive discourse was then pronounced by Hon. Josiah Quincy, President of the University. However common-place these references to the merits of the discourse may seem, it is only in this general manner that we can at present venture to speak of it, as it would be impossible to do it justice in a few paragraphs and by the simple aid of memory. It will soon be before the public, and they will then perceive with what talent and spirit-stirring eloquence the speaker illustrated and vindicated the principles, motives and characters of the puritan fathers of New England. We cannot refrain, however, from expressing the high gratification which we felt, we doubt not in common with all the reflecting part of the audience, in the elevated moral and religious tone both of the Address and the Poem. The very impressive character and effect of the Address, particularly at the close, led us to fear that the general tone of the Poem might not be so far in unison with the grave and chastened feelings of the audience as to procure for it the favorable reception which we were confident it would merit. In this, however, we were agreeably disappointed.—Its whole character, spirit and tone were well fitted to answer the demands of the occasion, and to coincide with the peculiar state of the feelings of the audience.

A deeply interesting part of the exercises was the following hymn, written by Rev. Mr. Pierpont for the occasion, and sung in a manner best fitted to give their highest effect to its animating, tender, yet elevating sentiments.

HYMN.

Break forth in song, ye trees,
As through your tops the breeze
Sweeps from the sea!
For on its rushing wings,
To your cool shades and springs,
That breeze a people brings
Exiled though free.

Ye sister hills, lay down
Of ancient oaks your crown,
In homage due:—
These are the great of earth,
Great, not by kingly birth,
Great, in their well proved worth,
Firm hearts and true.

These are the living lights,
That from your bold green heights,
Shall shine afar,
Till they who name the name
Of Freedom, toward the flame
Come, as the Magi came
Toward Bethlehem's star.

Gone are those great and good,
Who here, in peril, stood
And raised their hymn.
Peace to the reverend dead!
The light, that on their head
Two hundred years have shed,
Shall ne'er grow dim.

Ye temples, that to God,
Rise where our fathers trod,
Guard well your trust—
The faith, that dared the sea,
The truth, that made them free,
Their cherished purity.
Their garnered dust.

Thou high and holy One,
Whose care from sire and son
All nature fills,
While day shall break and close,
While night her crescent shows,
O, let thy light repose
On these our hills.

A public collation was provided for the entertainment of the citizens at Faneuil Hall. A dinner for a large company of gentlemen was provided also at the Exchange Coffee House. At each of these places several speeches worthy of the occasion were made by our distinguished citizens.

In the afternoon a band of music performed on the Common for the entertainment of those who assembled there, and in the evening there was a display of fireworks.—During this display a splendid meteor shot through the heavens, in full view of the spectators assembled on the Common.

It was a day to be remembered, for its interesting and exciting transactions and events, as well as for the impressive and salutary character of the recollections it was adapted to excite.

DUTY TO THE POOR.

We inserted some brief remarks last week, under the head, "Duty to the Poor." The article was more particularly designed to awaken attention to the subject of raising the children of the poor above their dependent condition and the moral dangers that surround them, by a faithful attention to their instruction in the common and fundamental branches of knowledge. This is a purpose which every benevolent mind must approve. Though every where important, its urgency and necessity is much more apparent in cities and compact settlements, than among the scattered population of the country, since ignorance in the first named places leads more directly and immediately to a companionship and intimacy with the degraded and vicious, and hence to participation in their crimes, and in the sufferings and punishments which necessarily follow.

In connexion with our remarks we inserted a communication of Dr. Tuckerman, which had previously appeared in the Daily Advertiser on the subject of supplying the children of the poor with school books. We read that communication at first with some surprise, as we had previously supposed that the desired provision had been made by the State. But instead of further inquiry at the time, we regarded the article as evidence that our impressions were incorrect. We are glad of the opportunity now presented of setting the subject in its true light, as we are able to do, by the following communication from the Daily Advertiser of Thursday.

Mr. Hale,—I addressed a note to you last week, with a view to the supply of the children of the poor with school books. I did not then know that our Legislature had made provision for this object. I find, however, in the Massachusetts Laws, Vol. III. No. 1, p. 182, to which my attention has been directed by one of my friends, that the School Committee have full powers for this purpose, and I have no doubt that measures will soon be adopted for its accomplishment. Had I been aware of the existence of this law, I should gladly have avoided a public appeal on the subject.

In reference to my note to you, the Portsmouth Journal says, that "the State of New-Hampshire is ahead of Massachusetts in this particular," and cites the provisions of their school laws respecting it. Our own law contains all these provisions. In this particular, therefore, we are running side by side with New-Hampshire in the race of improvement. I shall rejoice, however, to see her in any, and in every thing before us; and doubt not that Massachusetts will be happy to follow her, or any other Sister State, in any course that will lead to increased intelligence and virtue.

Respectfully, Joseph Tuckerman.

If we are correctly informed, the honor of first establishing a law to supply the poor with school books, belongs to the State of Maine. Massachusetts, never too old to be taught, and always willing to receive instruction even from her own children, soon followed the example of her daughter. And New-Hampshire, emulous, in regard to whatever was excellent and praise-worthy in her neighbors, has since adopted the same generous system.

Our State Legislature, then, have done their duty. It only remains for our selectmen and school-committees, through the State, to do theirs.

The only thing that seems to be now left for private benevolence on this subject, is, to visit and counsel and encourage the poor to keep their children at school. Great good may be effected in this way, not only in our cities but in the country; and we can think of no more commendable undertaking, that has not already been essayed by associated benevolence, than the formation of companies among our Christian Youth,—the high-souled and true-hearted of both sexes, to seek out, encourage and aid the poor, who neglect the privilege, in keeping their children constantly at school, and thus under those elevating and moral influences which are the best safe-guard of virtue and the essential means of preparation for respectability and usefulness.

Governor Winthrop. In Mr. Quincy's Address on the 17th he did ample justice to the talents, patriotism, firmness and other excellent traits in the character of Gov. Winthrop, the leader of the first fathers of our city. An interesting speech of this gentleman, in vindication of the course he had pursued in certain trying circumstances during his administration as Deputy Governor, may be found on our first page, and will be read with interest, as illustrating not only the spirit of the times, in regard to civil liberty, but the truly Christian temper of this distinguished magistrate.

RELIGIOUS INTELLIGENCE.

Plymouth County Bible Society. The annual meeting of this Society was held at East Bridgewater on the 8th inst. The Old Colony Memorial gives the following account.

A discourse was delivered before the Society by Rev. Mr. Whitman, of Waltham, from John v. 39, in which, with the author's usual felicity, was set forth the proper manner of searching the scriptures, and the important reasons why the word of God should be made the subject of diligent investigation. It was only to be regretted that the unpleasantness of the weather prevented many from attending a service which was highly interesting and instructive. After the service a collection was taken in aid of the funds of the Society.

The following gentlemen were elected officers of the Society for the year ensuing, viz:—

President, Hon. Naham Mitchell, of E. Bridge'r.
Secretary, Rev. Charles Brooks, of Hingham.
Agent, Rev. Benjamin Kent, of Duxbury.
Trustees. Rev. Dr. Kendall, of Plymouth; Rev. N. B. Whitney, of Hingham; Rev. M. Allen, of Pembroke; Rev. R. M. Hodges, of S. Bridgewater; Bartholomew Brown, Esq. of E. Bridgewater.

The objects of this Society are too well known to need much explanation. The charity of giving the word of God to comfort the poor man's heart in the hour of his despondency—*to* direct him amid the temptations by which he is surrounded—to teach him that he, no less than his opulent neighbor, is the object of divine care, the subject of the divine government, cannot but be acknowledged by every reflecting mind. To this charity our efforts are directed; in aid of this, we would ask the co-operation of the inhabitants of the County. Much good has, we believe, been already effected, but much remains to be done, and much may be done by the judicious exertions of those who have the highest intesests of their fellow men at heart. Let it not be said that in the land of the Pilgrims, there is one family destitute of the Bible.

Signs of the Times. It is stated in the last number of the Christian Reformer, that "Petitions are now in a course of signature in the University of Cambridge, praying that candidates for the degrees of M. A. may be exempted from subscribing to the Thirty-nine Articles; particularly such members as are not intended for the service of the church."

This is by no means among the least, of those indications we are daily receiving, of the irresistible tendency of the human mind to burst the trammels and fetters by which the narrow and exclusive spirits not only of the past ages, but of the present have endeavored and are endeavoring to bind it.

SUMMARY.

Centennial Truncheon. The following letters from Hon. William Sullivan, accompanying the Truncheon which he bore as Chief Marshal on the 17th inst. were laid before the Board of Aldermen by the Mayor, on Monday.

It was decided that the Truncheon should be deposited in the archives of the city, and that the letter to the future Chief Marshall be engrossed on parchment, and that both be preserved against the next Centennial Celebration.

Boston, September 17, 1830.

The Honorable Harrison Gray Otis,
Mayor of the City of Boston.

Dear Sir,—I venture to hope that I may through you, and your successors, transmit my badge of office to my successor. I enclose it in a parchment addressed to him, and containing a letter of which I enclose you a copy.

With the highest respect and esteem,
Your friend and obedient servant.
Wm. Sullivan.

—

Boston, September 17, 1830.

To the Chief Marshal of the Centennial Celebration of the seventeenth of September, one thousand *nine* hundred and thirty:

Sir,—I greet you through the lapse of an hundred years, and send to you the truncheon, which I have borne this day. I hope that you will use it in the presence of a Mayor, who has given his days to commendable industry, to the forming and to the using of illustrious talents; and to straight forward patriotism; and who is the ornament, and the pride of a grateful and happy city;—Of an Orator, who is learned, philosophic, fervent and eloquent, and who carries to the duties of the day a well earned reputation in many important offices;—Of a Poet, studious, discerning, comprehensive, tender, and manly;—Of Chaplains and Psalmists, devout, reverend, faithful, loving and beloved;—Of City Legislators worthy of being depositaries of power derived from free and satisfied electors;—Of Citizens raised to the highest honors, within human gift;—Of a Population delightful to look upon, and self respecting and decorous in beholding.

May you hold this badge of brief authority with sentiments of self gratulation, that in your day you are an agent in a celebration due to the memory of the departed, cheering and preceptive to those who engage in it; and exemplary to those, who are to follow.

Wm. Sullivan, *Chief Marshal.*

The editor of the Centinel pertinently and justly remarks,—"The letter will be read with profound interest by those of the present generation, and by those who may follow us in celebrating all future centennials of our civic origin. It is a benediction, that will be hallowed on account of the occasion, on which it originated, and admired for the happy and sententious phraseology, in which it is couched. At this day, it appears perfect in this respect: at the era of another century, it may be read as a curious and elegant specimen of the quaint style of 'their 'venerated ancestors.'"

Christ Rejected. This celebrated picture, by Benjamin West, is now exhibited at the Atheneum Gallery in Pearl Street. "The subject is the period when Jesus was produced before the High Priest and the Jewish people by Pilate, the Roman Governor, who demands of them which they wish to release, Jesus, or Barabbas, the robber."

From Mexico. By Mexican papers of July 27, it appears that Col. Victoria, who was condemned to death as a conspirator against the government, has escaped from the prison at Puebla.

Troubles still continued in Mexico. Efforts were making by the partisans of Guerrero to give him the ascendancy again.

The New York Evening Post gives the following under the title literary.

It is not often that we get an article of literary intelligence from Mexico, but the following is of some interest to those who are curious in the history of American colonization. A Mexican paper, El Sol, mentions that at a sitting of the Chamber of Deputies, the following proposition was brought forward, signed by several members. "We request that the Chamber will order, at the public expense, the printing and publication of the original papers containing the account of the administration of the conqueror Fernando Cortes, rendered by him to Luis Ponce de Leon, and that a

reward be also given from the public treasury to some person who will decipher the manuscript of said document, which is written in Gothic letters, at present scarcely intelligible." The proposition was taken into consideration and approved.

Fire in Gloucester.—The Gloucester Telegraph gives a long account of the destructive conflagration which raged in that town on Thursday, last week, from four o'clock in the morning, till past the middle of the afternoon. The fire was discovered in the house of Samuel Gilbert, Front-st. and is supposed to have commenced in a building in rear of said house. The flames spread with such rapidity notwithstanding the calmness of the atmosphere, that no effectual check could be given, until they had destroyed upwards of 20 dwelling-houses, together with about 40 stores, mechanics' shops and other smaller buildings. These were mostly on the south side of the street, and between it and the water. Crossing the street, however, it destroyed several buildings, but was fortunately arrested at the store of Kimball & Hough, by demolishing two small buildings adjoining. It was finally checked by the arrival of assistance from Sandy Bay, Essex, Manchester and Ipswich, the engines from those places rendering the most important services, as without them, the greater part of the village must have been consumed.

About 300 females exerted themselves with uncommon spirit by acting in the lines, for passing full and empty buckets; about the same number were engaged in moving goods, and supplying the 'operatives' with hot coffee. A large number of gentlemen from Boston, natives of the town, arrived in good season to assist.—The whole number of buildings burnt was 60 and several vessels were injured. Besides the loss of other property upwards of 3000 bbls. of Mackerel and 3 or 4000 empty barrels were destoyed. As far as we can judge, the loss to the sufferers is about $150,000.

Census of Gloucester.—We learn from John Foster, Esq. that he had just completed the taking of the Census of Gloucester, when that town was visited by the late distressing calamity. The number of inhabitants was found to be 7000—exhibiting the very handsome increase af 1216 since the Census of 1820, when the number was 6384. The prosperity of this thriving town has received a severe check, and much individual suffering will for a time be experienced, in consequence of the fire; but the enterprise, industry and energy of her citizens, together with the benevolent aid of a sympathising public, will enable her soon to regain her former standing, and her march will again be ONWARD. [*Salem Register.*

Hon. JOSEPH E. SPRAGUE, of Salem, was on Saturday duly qualified to enter upon the duties of his office, as Sheriff of Essex. The oaths were administered by his Excellency the Governor.

Cincinnati.—A letter from Cincinnati, Ohio, of 8th September, states that the number of buildings now under way in that flourishing city exceeds that of any previous year, and such is the demand for Mechanics that employment could be had for at least 800 or 1000. The writer mentions that in some instances bricks have been taken from the kilns while yet warm. Good boarding can be had from 1,50 to $2 a week.

The Nashville Republican of the 4th instant states that General Jackson left the hermitage for Washington City on Tuesday, accompanied by his private Secretary, Major A. J. Donelson, Mr. Thomas Swann, Jr. of the District of Columbia, and Mr. Earl of Nashville. His route is through Knoxville and Western Virginia.

The Baltimore Gazette states on the authority of a letter, that M. LEVASSEUR, who accompanied La Fayette on his recent visit to this country, was dangerously wounded, in one of the recent conflicts at Paris.

Caution.—A counterfeit $5 Bill, purporting to be of the American Bank, Boston, from Perkins' patent steel plate, has just made its appearance, signed I. S. Wright, Cashier, and Geo. Odiorne, President, letter L. payable to B. West, and dated May 1, 1824. The plate is genuine, and probably altered from a bankrupt Bank Bill. The signatures are well executed, but the filling up bad—and the public will do well to be on their guard, as the detection of this, as also the recent one on the Globe Bank, will oblige the perpetrators to resort to the attempt on other Banks.

RUSSIA AND AMERICA. We agree with the editor of the Centinel that the following correspondence 'exhibits a degree of individual magnanimity that does honor to our whole country.'

It appears that the corvette Kensington, during the late gale on our coast, was on her way from Philadelphia to St. Petersburg, with the Russian Minister and suite on board, and that after being at sea a few days she was dismasted and otherwise injured. In this disabled state she was fallen in with by the Schr. Superior, belonging to Silas E. Burrows of New York, and bound on a sealing voyage to the Pacific Ocean. At the pressing solicitation of the Russian Minister the captain of the Superior took him and a number of other gentlemen, officers of the Russian Navy, on board and carried them to New York.

The following correspondence took place, soon after they landed, between the owner of the Superior, and the Baron Krudener which our readers will read with interest, as a circumstance highly honorable to our commercial reputation and character.

New York, Sept. 3, 1830.

His Excellency Baron Krudener, Envoy Extraordinary and Minister Plenipotentiary from Russia to the United States;—

Sir—I am informed by Capt. Conger, of the sealing schooner Superior, belonging to me, that on his passage to the South Seas, in lat. 38, lon. 68, he fell in with the Russian corvette Kensington in a dismasted state of distress; and was induced, from your solicitations, and those of the Russian admiral and officers with you, to return to this port, and safely landed your party, (nine in number) last night, all well.

Capt. Conger informs me that he made a most advantageous contract for my interest—that any amount I thought proper to demand, your excellency agreed to pay. I am, sir, a traveller—often have been a sailor—and my feelings cannot be led astray by any pecuniary considerations. I *shall not* receive any compensation for the services rendered you, knowing that you will repay the same, if chance place any of my suffering countrymen within your reach. The captain assures me the amount I receive is to be paid by the Russian government. This in no manner changes my decision, as I consider individuals should act to governments, and governments to individuals, as individuals to each other; and I am happy in having this opportunity of shewing the Russian government, (which has invariably been the friend of my country) the feelings that a citizen of the United States entertains. I send you by the bearer twenty-seven trunks and cases of baggage, belonging to you and your friends.

Wishing you and your companions every blessing and a safe return to your country, I remain your most obedient and very humble servant,

SILAS E. BURROWS.

—

New York, 4th Sept. 1830.

My Dear Sir—I regret that the contents of your letter of yesterday, deprive me of the satisfaction of expressing otherwise than in words, my sense of the services rendered to my government and myself by the commander of the schr. Superior, who landed me and the officers of the Imperial Navy, and enabled me thus to accelerate the return of those gentlemen to Russia, at a time when, if the aid of your vessel had not been afforded us, an unfavorable wind might have for weeks together precluded the Kensington's making this port. His Majesty the Emperor, has too vivid a perception of that which constitutes the feelings of rightful honor and generosity, not to appreciate fully the resolution you have taken to reject the compensation for the loss of time and trouble occasioned to Capt. Conger, which it was my duty to offer to you. His Imperial Majesty will feel it the more, that independently of the high motives of a general nature which actuated you in this circumstance, you express in your letter the particular satisfaction it gives you, to have an opportunity of obliging the Russian government and nation, whose sentiments and conduct you justly observe to have been constantly of the most friendly character towards these United States. It gives me personally more pleasure than I can find words to describe, thus to receive an additional proof of the feeling of good will existing between the two nations. To that state of things the Emperor will ever attach great importance, and he will learn with pleasure, that through your means, it has been placed in a clearer light.

Accept, dear sir, my thanks and those of the officers who accompanied me, and at the same time the assurance of the sincere attachment and esteem which your conduct towards us all, so fully warrants and which we are fain to extend to your countrymen and country in whose name you have conferred upon my government, upon myself, and upon the officers of the Imperial Navy, who were with me at this juncture, the obligations, of which I have in the preceding lines, attempted to express the deep and unvarying impressions.

I have the honor to remain, with high consideration dear sir, your obedient and humble servant,

BARON KRUDENER.

Silas E. Burrows, Esq.

FURTHER IMPORTANT NEWS FROM FRANCE.

By the arrival of the ship Concordia at New York, from Havre, news from Paris to August 10th has been received. The most important articles of intelligence are briefly these.—The Chamber of Deputies having adopted a declaration, in concurrence with the Chamber of Peers, that the throne was vacant, proceeded to adopt certain modifications of the Constitutional Charter, which were proposed for the consideration and approbation of the Duke of Orleans, Lieut. General of the Kingdom, with a view to his being called to the throne, on the acceptance of certain conditions. These conditions he had accepted, and had sworn to the Charter as modified, and under the title of Louis Philipe, was proclaimed *King of the French.* The succession is to be hereditary in the male line of his family. The Duke of Chartres, son of the newly elected King, is to be styled Prince Royal. Tranquillity is restored throughout the French empire. Everywhere the new order of things is hailed with enthusiasm.

On the 5th August five candidates for the Presidency of the Chambers were named to the Lieut General. He appointed M. Cassimir Perrier to be President. Four permanent Secretaries were this day chosen. On the 6th the Ex-Ministers, authors of the Report of King Charles X., and who countersigned the Ordinances of 26 July were accused of high treason by M. Eugene Salverte. The accusation was received by the Deputies with approbation. The consideration of the subject was deferred one week. On the same day, the leading business of the Chamber of Deputies,—the establishment of a permanent government, was introduced by M. Berard. We give the following extract from the remarks by which he introduced his propositions for the modifications of the Charter and the elevation of the Duke of Orleans to the throne. When he rose there was a profound silence. He said;—

A solemn tie united the people of France to their Monarch; this has just been torn asunder:—the violator of the contract has no longer any right to claim its execution. Charles X. and his son pretend in vain to transmit a power, they themselves no longer hold. That power has been dissolved in the blood of several thousands of victims. The act of Abdication that has been communiated to us, is but a new act of perfidy—the semblance of legality with which it is clothed is but a deception. It is a brand of discord attempted to be cast amongst us. The real enemies of our country—those who, by their flattery, have urged the late government to its ruin, continue to act still on every side; they clothe themselves with every color—they proclaim every opinion. * * * * The unavoidable instability of the present government encourages the instigators of discord. Let us hasten to put an end to it. A supreme law, that of necessity, has placed arms in the hands of the citizens of Paris, in order to resist oppression, and has made us adopt for our temporary Chief, and only means of salvation, a Prince, who is a sincere friend to our Constitutional Institutions. The same law directs us to adopt, without delay, a permanent Chief. At the same time, however implicit may be the confidence with which this Chief inspires us, the rights which we are bound to defend, require that we should fix the conditions upon which he is to obtain the power. Shamefully and repeatedly deceived, we are warranted in stipulating the strictest conditions. Our institutions are incomplete; they are vicious in many points; it is our duty to extend and purify them. The Prince now at our head, has already done more than we required of him; the fundamental principles of our right have been already propounded by the Chamber, and acknowledged by him; other principles and other laws are equally admitted. We are the chosen of the people; to us they have confided their interests and their wants. Their first want—their dearest interest—is liberty and repose. They have, themselves, won their liberty from the hand of tyranny by force of arms; it is for us to secure their repose by giving them a just and stable government. Vainly will it be contended, that by acting thus we overstep our authority. I will, however, at once destroy this objection, if it be made, by referring again to that law I have already invoked—imperious, invincible necessity. In this state of things, taking into consideration the grave and urgent circumstances in which the country is placed, the indispensable need it has of being relieved from a precarious situation, and the universal hopes and wishes of all France to arrive at the completion of our Institutions, I have the honor to propose to you the following resolutions:—

The Chamber of Deputies, taking into consideration, in the public interest, the imperious necessity resulting from the events of the 26, 27, 28, and 29 of July last, and the following days, and the general situation of France—

Declares, that the Throne is vacant, and that it is indispensably necessary to make provision accordingly.

Declares, secondly, that in pursuance of the wishes, and in furtherance of the interests of the French people, the Preamble, and the following Articles of the Constitutional Charter, ought to be suppressed and modified in the following manner:

The proposed modifications of the Charter were, the abolition of the Roman Catholic religion, as a State Religion; the regulation of the censorship of the press; the limitation of the authority of the King and nobles. They related also to the qualifications of electors and deputies, and to other points affecting the privileges and liberty of the mass of citizens.

After having stated the proposed modifications of the Charter, M. Berard proceeded to say.

On condition that these terms and propositions be accepted the Chamber of Deputies declares—

That the general and pressing interests of the French Nation call to the Throne his Royal Highness Louis Philip Orleans, Lieutenant General of the Kingdom, and his descendants forever, from male to male, in order of primogeniture, to the perpetual exclusion of females and their descendants.

Consequently, that his Royal Highness be invited to accept and swear to fulfil the above clauses and engagements, and the observance of the Constitutional Charter, and the modifications above pointed out; and having done so, to assume the title of *King of the French.*

The proposition was referred to a committee, and the Chamber adjourned to 8 o'clock.

During the recess an immense crowd principally of young men, assembled in the court and crowded all the avenues of the galleries, uttering various exclamations as the members passed. From the apprehension that the crowd had assembled to intimidate the Deputies, M. Constant and Gen. Lafayette severally went out and addressed the multitude. The Chambers opened their sitting at half past 8, and at 10 o'clock the report on M. Berard's proposition was made. Some of the modifications were approved. On the 7th the session opened at 10 o'clock, and the proposed modifications of the Charter were discussed. The first article declaring the throne vacant was adopted. The next article, which it was proposed to suppress related to the Catholic religion, and was in these words—"The Catholic Apostolic and Roman religion is the religion of the State." The article was finally adopted in the following form;—"The ministers of the Roman Catholic and Apostolic religion, professed by a majority of the French, and those of other Christian churches receive stipends from the Public Treasury."

By this article it appears that there is now no State religion in France; but that each religious denomination is to enjoye qual advantages and is to stand only by its own strength and merits.

Several of the proposed alterations of the Charter were adopted. We are told that the article which calls the Duke of Orleans to the throne was adopted by an immense majority.

In a speech on the subject of the Peers—Gen. Lafayette declared himself against an hereditary peerage.

He hoped, he said, shortly to see it suppressed. He thought the introduction of aristocracy into public institutions, was mixing with them a bad ingredient. Yet his republican principles did not prevent him from being the defender of a Constitutional Throne raised by the people. With respect to the Prince whom it had been judged desirable to raise to the throne, he would say that this choice the more perfectly fulfilled his wishes the more he became acquainted with him.

On the 9th the Chamber of Peers met and organized themselves and adopted all the proposed modifications of the Charter but one. On the same day the ceremony of the new King's taking the oath to the Charter was performed in the Hall of the Chamber of Deputies. The Declaration of the Deputies was first read by the President of the Chamber. It closed thus.

In consideration of the acceptance of these articles and propositions, the Chamber of Deputies declares that the universal and urgent interests of the French people call to the throne His Royal Highness, Philip of Orleans, Duke of Orleans.

The Lieutenant General—LOUIS PHILIP.

M. Cassimir Perier resumed, Louis Philip of Orleans Duke of Orleans, Lieutenant General of the Kingdom, and his descendants forever in the male line, in the order of primogeniture, and to the perpetual exclusion of females and their descendants.

In consequence, H. R. H. Louis Philip of Orleans, Duke of Orleans, Lieutenant General of the Kingdom, is invited to accept and swear to the clauses and engagements above designated, and after having done so before the assembled chambers, to take the title of KING OF THE FRENCH.

The act of adhesion of the Peers to the declaration of the Deputies having been delivered to the Lieut. General, he then made the following declaration.

Gentlemen Peers, and Gentlemen Deputies—

I have read with great attention the declaration of the Chamber of Deputies, and the act of adhesion of the Chamber of Peers; I have well weighed and reflected upon all its expressions.

I accept, without restriction or reserve, the clauses and obligations contained in this declaration, and the title of King of the French, which it confers upon me, and I am ready to swear to its faithful observance.

The King then kneeling and uncovered, with his right hand elevated, pronounced, amid the most impressive silence of the assembly, the following oath.

In presence of God, I swear to faithfully observe the Constitutional Charter, with the modification expressed in the declaration—only to govern by the laws and according to the laws, to render fair and exact justice to every one according to his rights, and to act in all things with a sole view to the interests, happiness and glory of the French people.

Very enthusiastic cries of "Vive le roi des Francais—Vive la Reine," were immediately uttered.

The King having signed three copies of the oath and of the declaration, mounted the throne and made the following speech.

Gentlemen, Peers, and Deputies, I have just consummated a great act. I am deeply sensible of the extent of the duties which it imposes upon me. My conscience tells me that I will fulfil them. It is with a full conviction that I have accepted the treaty of alliance which was proposed to me.

I should greatly have desired never to occupy the throne to which the national wish has just called me; but France, attacked in her liberties saw the public order in danger; the violation of the Charter had shaken every thing; it was necessary to re-establish the action of the laws, and the power of doing it was vested in the Chamber of Deputies; you have done it, Gentlemen; the modifications which we have just made in the Charter, guarantee security for the future. France will, I trust, be happy at home, respected abroad, and the peace of Europe more firmly established.

Loud applauses and cries of Vive le Roi were repeated, and the King, deeply affected, prepared to leave the Hall. Having bowed to the assembly he retired and shook hands with the Peers, Deputies and citizens, who crowded around him.

The Duchess of Orleans, now Queen, was present at the ceremony. Her dress, we are told, was not distinguished from that of the other ladies, except by its simplicity---she wore a white dress, and a hat ornamented with blue ribands. One of the papers says,

The Queen, leading the young Duke d'Aumel by the hand and followed by his family, crossed the hall of conferences. She stopped some time in the midst of the peers, deputies, and citizens, with which it was filled, and spoke to several of them. Be well persuaded, said she, that we have all one heart, devoted to the happiness of the French.

In the same paper we find the following passage:

The etiquette of Court was banished from the solemnity, which gives a King to thirty two millions of people. May the new Monarch always keep courtiers at a distance, as he has done on this day, in which France has recieved his oath, to render her happy.

In reference to the extraordinary events here detailed, Galignani's Messenger of Aug. 8, says;—

May his Majesty's reign be happy, as its commencement is auspicious! Such then is the brilliant termination of the glorious struggle of the 27th, 28th, and 29th of July. Days forever dear to liberty and to France—for ever to be recorded as the brightest in her history, when the heroic magnanimity of the citizens of Paris, overthrew a cruel and oppressive despotism, only to establish a Constitutional Monarchy, raised upon that surest of all foundations, the affections of a brave and devoted people. By our report of the proceedings in the Chamber of Deputies, our readers will perceive that in assuming the Crown of France his Majesty, while his own sovereign privileges are secured, guarantees the rights of his subjects, which are placed under the sacred protection of the laws, and that first of blessings, liberty, civil and religious, henceforward is the privilege of all who dwell within the French dominions. In fine, France under the sway of the liberal and enlightened Prince, she has chosen, will at length enjoy a congenial Government worthy of its character, its virtue, its renown. Recent events, which have raised the name of the country, even to a higher pinnacle of glory than it had ever before attained, seems to have added immense strength to the bonds of amity, in which France and England have for fifteen years been united. The intelligence has diffused a joy throughout Great Britain as general as it is enthusiastic, and in the generous sympathy, of our English brethren for the sufferers in the great cause of the nation, which is displaying itself in a munificent subscription, we may anticipate their feelings at the happy consummation, which has closed a few days of revolution with the establishment of institutions permanent and liberal as their own.

The Courier Francais says that the new King of France had already demanded of the King of England the ashes of Napoleon, from St. Helena, to be deposited in the column of the Place Vendome.

The following paragraphs are all that we discover respecting the ex-ministers:—M. Franchet has arrived at Brussels, where he was at first taken for Polignac.

M. Guernon Ranville has been arrested at Tours, where Peyronnet and Chautelauze had been previously arrested. Capelle and Montbel are positively said to be in the suite of Charles X. It is reported that Haussey and Polignac are abroad. The first has, it is said, arrived in England, the latter has passed into Belgium, no doubt to embark at Ostend.—*Gazette de France.*

M. de Peyronnet, was arrested near Tours. M. Chautelauze was arrested the following morning, a quarter of a league from Tours. They are both confined in the same prison.

The ships Charles Carroll, Capt. Clarke, and Great Britain, Capt. French, had been chartered by the provisional government to convey the Ex-King, family and suite, out of the country. The former left Havre on the 5th and the latter on the 7th Aug. for Cherbourg to await their arrival. Nothing was known respecting their destination, as it was kept a profound secret. On this subject, the *Courier Francais* says, it appears to be his real intention to proceed from Cherbourg to the Palace of Holyrood, his former residence in Scotland, and if so, he has, it is added made a better choice than were he to go to England.

A letter from the consignee of the Great Britain, dated at Havre on the 11th, mentions that she arrived in safety at Cherbourg on the 9th, and that the Ex-King would embark on board of her on the 12th.

The Minister of the United States has paid his respects to the Lieutenant General of the Kingdom.

The following description of the populace in Paris, during the late conflict is from the pen of an American gentleman.

The appearance of the Paris populace was beyond all description horrible. The lowest part of the populace have the appearance of perfect bandits,—some without hats, others without stockings, no coats, hardly a shirt to their backs; what few clothes they have are in rags, or covered with dirt, brandishing sabres, guns, pikes, &c. Such was the appearance of the mob on the morning before the combat. In the after part of the day, when victory had declared in their favour, their appearance was still more grotesque and even amusing. In most instances they stripped the dead of their arms and a part of their clothes, with which they found nothing better to do than put upon themselves. The streets were filled with these wretches, I should call them, if I were to speak merely of their outward appearance; but if their conduct is considered, they are more deserving the name of heroes. They in truth united the sublime and ridiculous. Here you saw a sansculotte with a beautiful polished helmet upon his head, a handsome sword in his hand, and hardly rags enough to cover his nakedness; another had a glittering cuirass upon his back, with a bare head and legs, marching off with an air of much solemnity and importance; another with a huge pair of white military gloves upon his hands with a long cavalry sword, with a black face and tattered clothes; there was no end to the variety of these objects that struck the eye in every direction. I have no time to add more. The populace have conducted themselves beyond all praise.

At the capture of the Tuilleries, two workmen obtained possession of a pocket-book, containing a million in bank notes. They delivered up the pocket book, without abstracting any thing from it, and would not even give their names.

Advices from Constantinople announce that the Turks have been defeated by the Albanians, and the son of the Grand Vizier made prisoner. It is reported that the Austrian troops are marching towards the frontiers of Bosnia to the support of the Sultan.

GEN. LAFAYETTE. The Centinel of Wednesday publishes a letter from an American correspondent in Paris, dated Aug. 10, in which the highest praise is bestowed on the disinterested and noble conduct of Gen. Lafayette during the critical and trying days of the Revolution. It is confidently asserted that it was the wish of a large part of the Parisians and of the French generally, to have a Republican Government, and to place Lafayette at the head, and that this would have been the result, had not Lafayette preferred his country to himself. He knew that an attempt to establish a Republic would endanger the tranquillity of the country; that this might be prevented by giving his support to the Duke of Orleans, which he did cheerfully, from his entire confidence that the Duke would make a 'Republican' King.

These suggestions appear plausible from the circumstance that when the people, on the evening of Aug. 6 had well nigh stopped the deliberations of the Chamber of Deputies, it was only Lafayette who could calm and pacify them.

LATER FROM EUROPE. By the ship Alabama, from Liverpool, London papers to Aug. 17 have been received. They contain Paris news to Aug. 14. Every thing was quiet, and by intelligence from all parts of France, it appeared that the people acquiesced in the new organization of the government. The King takes the style of "Louis Philip I. King of the French." The Ministers whom he has appointed in the different Departments are as follows:---Foreign Affairs, Count Mole; War, Gen. Gerard; Finance, Baron Lewis; State, Duke de Broglie; Interior, M. Guizot; Justice, Gen. Sebastiani. An address had been presented to the King by the Chamber of Peers in which they say, "An unanimous voice proclaims that his accession to the throne could alone secure the public happiness." This address was voted by 81 to 1. It was still uncertain what would be the destination of Charles X. He had been severely indisposed. Three degrees of Admirals had been created by the King. The highest to enjoy the same rank and pay as Marshals of France.

The motion of Eugene Salverte to accuse the ministers of the late King of high treason had been called up, and agreed to almost unanimously.

An interesting letter dated Paris August 2, has been received from Gen. Lafayette, by Mr. Duponceau, of Philadelphia. The fulness of our columns when the copy was received obliges us to defer its publication till next week.

Troubles in Spain. By the late arrival at New York, it appears that the anticipated troubles in Spain have commenced. The news of the revolution in France had occasioned the utmost consternation in the Royal family in Madrid. The court was about to remove to the Escurial. [The Escurial is a magnificent Palace, situated about 21 miles N. W. of Madrid, among barren mountains. It is the largest Palace in Europe. The building was commenced by Philip II. son of the Emperor Charles V. about the year 1560.] A letter from Madrid Aug. 7, states that the news from Paris had caused the greatest confusion. The revolution was the sole topic on the Prado, and in the public houses. The liberals were full of enthusiasm. An insurrection was said to have broken out in Catalonia; and it is certain that the Spanish Ambassador in London had refused passports to persons desiring to visit Spain; alleging that he had received information that parties were forming in England for the purpose of revolutionizing Spain. [A further evidence of the fears of the Spanish Government, is, that active attempts were made to prevent the circulation of the news of events in France. It is stated in a Paris paper that 10,000 or 12,000 Spanish troops near the French frontier, on receiving the news of the revolution in France had mounted the cockade of the Cortes and marched toward Madrid, and that the garrison of St. Sebastian had followed their example.

There seems to be reason to apprehend that the next arrivals will bring us accounts of the progress, if not of the accomplishment of a revolution in Spain, and perhaps in Portugal. Whenever serious attempts at revolution are made there, it is to be feared that these countries will be the scene of much more bloodshed, and of much more protracted contests, than France has seen in her late struggle for liberty.

MARRIAGES.

In this city, Capt. Wm B. H. Clark to Miss Elizabeth T. Lailer.

In Brookline, Mr. William Dewey, of Augusta, Me. to Miss Susan Bond, of this city.

In Dedham, Mr. Ezra W. Taft to Miss Lendermine D. Guild.

In Northborough, 20th inst. by Rev. Mr. Allen, Mr. B. D. Whitney, (firm of Richardson & Whitney of this city) to Miss Elizabeth, daughter of Stephen Williams, Esq.

In Portland, Mr. Joseph R. Thompson to Miss Martha C. Rogers.

In Portsmouth, Mr. Brackett Berry, of Boston, to Miss Mary E. daughter of Benjamin Carter, Esq.

In Hopkinton, Asa Potter, Esq. of Kingston, to Miss Mary Ann, daughter of the late Hon. Jeremiah Thurston, of H.

In Peterboro', Sept. 8, by the Rev. Mr. Abbott, Rev. Levi W. Leonard, of Dublin, to Miss Elizabeth. M. Smith, daughter of Hon. Samuel Smith, of P.

In Charlestown, N. H. on the 5th inst. by the Rev. Mr. Crosby, Mr. Sanford Winter, of Dudley Mass. to Miss Rosalinda Reckard, of the former place.

In Windsor, Vt. Dr. Edward Phelps to Miss Phebe Foxcroft Lyon.

DEATHS.

In this city, Mary, aged 2 years, child of Davis and Martha Howard.

In Lynn, Abigail wife of Mr. Nehemiah Breed, aged 57.

In Gloucester, Capt. Wm. Ingersoll, aged 60; Mrs. Dolly Leighton.

In Newburyport, Mrs. Sarah Mitchell, aged 80; Mrs. Martha, wife of Mr. David Farnham, 52.

In West Newbury, Hannah, wife of Mr. Nathan Rogers, aged 76.

In Duxbury, Mrs. Rebecca, wife of Mr. Jos. White, aged 63.

In New Bedford, Mr. Gamaliel Bryant, merchant, aged 57.

In Plymouth, Robert, son of Capt. Phineas Leach, aged about 20 years.

In Framingham, John George Reynolds, aged 7, son of William R. Phipps. He was instantly killed by being run over by the mail stage.

In Hamilton, Mr. Malachi Knowlton, aged 70.

At Jaffiey, July 7th, widow Merinda Gilchrist, aged 37, late of Lunenburg.

POOL'S GEOMETRICAL PROTRACTOR, FOR THE USE OF SURVEYORS, ENGINEERS, AND DRAFTSMEN GENERALLY.

This Instrument has all others combined in one, which are generally used for drafting (dividers excepted,) and is applied to a Tablet, on which the paper is fastened. The most intricate shape is protracted with ease and with the greatest accuracy; and the least error in running, or any mistake in the minutes is detected.

RECOMMENDATION.

The following recommendation is from a number of Gentlemen of known experience in surveying:—

We the subscribers having used Pool's Geometrical Protractor are satisfied that it is far preferable to any thing of the kind heretofore used; and with confidence in its superiority recommend it to the use of all practical Surveyors.

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ISAAC ALDEN, *E. Bridgewater.*
AZOR HARRIS, *do.*
ALSON GILMORE, *Easton.*
JOHN SEELE, *do.*
WELCOME LOTHROP, *do.*
LEONIDAS DEAN, *Raynham.*

☞ The *Geometrical Protractor* is for sale at the store of Messrs. N. S. SIMPKINS & Co. corner of Court and Brattle Streets, and GEDNEY KING Broad Street. 4t. Sept. 25.

THE CHRISTIAN'S MANUAL.—Just published by L. C. BOWLES, 124 Washington-Street, "*The Christian's Manual*; designed for Families and Sunday Schools. *New Series.*" For September, 1830.

CONTENTS.

Religious traits of Dr. Johnson, interesting to Youth in Sabbath Schools; Lord Collingwood; Patience and Perseverance with dull pupils; The Story of Ishmael; On plants, a dialogue—Altered from Paley's Natural History. *Original Poetry*—Paraphrase on the good counsel of Chaucer; 'We shall all be changed.'

CHRIST REJECTED. This magnificent Picture by the late BENJAMIN WEST, is now open for exhibition in the Athenæum Gallery, where it may be seen daily for a short period, from nine in the morning until sun down.

It is the largest piece ever painted by this celebrated American Artist, and has been unequivocally pronounced by artists and the best judges, to be the greatest of his numerous peformances. Ten thousand Guineas were offered to Mr. West for this picture, which he declined accepting. It was exhibited in Pall Mall under the patronage of the King, and the receipts amounted to twelve thousand pounds sterling; and in New York, Philadelphia and Baltimore, it has been visited by upwards of sixty thousand persons, within the few last months.

Admittance 25 cents. Children half price.

A Pamphlet explanatory of the subject, may be had at the Exhibition Room. Price 12 1-2 cents.
Sept. 11. 4t.

A CARD. Mr. HOOTON (Organist at the Rev. Mr. Parkman's Church) informs his friends and the public, that he continues to instruct in the theory and practice of music, on the Organ, Piano Forte, and also in singing; and trusts, from his long experience, he shall be able to give satisfaction. He has an Organ added to his room for the convenience of those who would wish instruction on that instrument. Mr. H. will wait on pupils at their residence or attend them at his Room, 164 Washington-street, over S. H. Parker's Library. 3m. Sept. 11.

PEW FOR SALE. For Sale a well situated Pew in the West Gallery of the Church in Federal Street. Apply to J. P. BLANCHARD, at the Eagle Bank. Sept. 11.

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SELECTED POETRY.

The following lines are attributed to Sir John Malcolm, author of a History of Persia, and the interesting "Sketches" of the same country.

'O that I had the wings of a dove, that I might flee away and be at rest."

So prayed the Psalmist to be free
From mortal bonds and earthly thrall;
And such, or soon or late shall be
Full oft the heart-breathed prayer of all;
And we, when life's last sands we rove,
With faltering foot and aching breast,
Shall sigh for wings that waft the dove,
To flee away and be at rest.

While hearts are young and hopes are high,
A fairy scene doth life appear;
Its sights are beauty to the eye,
Its sounds are music to the ear;
But soon it glides from youth to age;
And of its joys no more possessed,
We, like the captives of the cage,
Would flee away and be at rest.

Is ours fair woman's angel smile,
All bright and beautiful as day?
So of her cheek and eye the while,
Time steals the rose and dims the ray:
She wanders to the spirit's land,
And we with speechless grief opprest,
As o'er the faded form we stand,
Would gladly share her place of rest.

Beyond the hills—beyond the sea—
Oh! for the pinions of a dove;
Oh! for the morning's wings to flee
Away and be with them we love:
When all is fled that's bright and fair,
And life is but a wintry waste,
This, this, at last must be our prayer,
To flee away and be at rest.

MISCELLANEOUS SELECTIONS.

PROPHECIES OF UNIVERSAL PEACE.

In the Monthly Repository a series of letters is in a course of publication, "On the Prophecies of Universal Peace." In the third letter we find the following remarks.

Many are the vices to be extirpated and the virtues to be established before Christianity can have its perfect triumph. The most baneful of the former, and which is justly denominated a species of idolatry, is covetousness; a vice which seems naturally generated by splendid and richly endowed establishments, whether civil or religious. One of the most prominent of the latter is meekness or humility, to which virtue such establishments are destructive. To expect to extirpate the one, or establish the other, under existing institutions, seems hopeless and futile; for all these institutions hold out strong temptations to cupidity and ambition. So fatal are these temptations, that they seduce even a large number of Christian ministers, who, whilst they teach to others the contempt of wealth, labor to obtain it; and, whilst they teach humility, practise ambition. Reversing the commandment of our Saviour, they love "to be called of men Rabbi;" and, like the princes of the Gentiles, they love to exercise lordship and dominion. That institutions which undermine the divine virtues taught by Jesus should be reformed, is what every good man who loves him, must necessarily wish. The emancipation of those who have dissented from the Established Church from the disabilities under which they have so long labored, affords a rational hope that, by the wisdom of civil governors, religious institutions will be reformed, and Christianity again be productive of disinterestedness and humility.

If there are vices to be extirpated, and virtues established, before Christianity can have its perfect triumph, there are also false doctrines to be exploded and true ones to be planted. One of the most dangerous of the former is by theologians termed *original sin*. The advocates for this doctrine assume, that since the fall of Adam the condition of man has been such as to disable him from doing good works, without the gracc of God by Christ, or without the miraculous interference of God preventing him. Hence the common answer given to the advocates of peace and reformation is, that the abolition of the evils complained of, however desirable, is wholly impractible in what is technically termed the present *fallen state of man*. This seems to be equivalent to saying, that in the natural state in which God sends men into the world, they are incapable of embracing Christianity, or obeying those laws which (notwithstanding their disability) God commands them to keep. Neither self-love nor extreme depravity could invent a better plea to excuse crime or foster indolence. It is surely reasonable to suppose that when the institutions of religion shall be reformed, this and all false doctrines will be exploded.

Allowing, however, that hereditary depravity or original sin does exist, I should hope that there are few Christians, who contemplate with gratitude the powers of mind which God has graciously given them, who will seriously maintain that they are under a natural incapacity, without miraculous interference, or the grace of God by Christ preventing them, to refrain from revenge, or to obey those plain commands which God has laid upon them. If man cannot, by the exercise of moral discipline, by reading or teaching, be brought to restrain those animal propensities to which, by the constitution of his body, he is subject, he is clearly placed by his Creator in a worse condition than the irrational part of the creation, inasmuch as these, by means of education, and without preventing grace, are capable of being brought to shew kindness to their natural enemies. We must therefore, suppose either that these animals are happily free from what theologians call original sin, and that they naturally possess better dispositions than men, or else we must admit that those who are entrusted with human education, whether priests, parents, or school-masters, are far less diligent in the discharge of their sacred duties, than those who are employed in instructing the brute creation.

In confirmation of the last remark the writer quotes from the Library of Entertaining Knowledge the following curious statement.

Upon the Surry side of Waterloo Bridge may daily be seen a cage about five feet square, containing the quadrupeds and birds hereafter mentioned. The keeper of this collection, John Austin, states that he has employed seventeen years in the business of training creatures of opposite natures to live together in content and affection. And these years have not been unprofitably spent. It is not too much to believe that many a person who has given his half-penny to look upon this show, may have had his mind awakened to the extraordinary effects of habit and gentle discipline, when he has seen the cat, the rat, the mouse, the hawk, the rabbit, the guinea-pig, the owl, the pigeon, the starling, and the sparrow, each enjoying, as far as can be enjoyed in confinement, its respective modes of life, in the company of others; the weak without fear, and the strong without desire to injure. It is impossible to imagine any prettier exhibition of kindness than is here shewn. The rabbit and the pigeon playfully contending for a lock of hay to make up their nests; the sparrow sometimes perched on the head of the cat, and sometimes on that of the owl, each its natural enemy; and the mice playing about with perfect indifference to the presence either of cat, or hawk, or owl. The modes by which this man has effected this, are, first, by keeping all the creatures well fed; and, secondly, by accustoming one species to the society of another at a very early period of their lives. The ferocious instincts of those who prey on the weaker are never called into action; their nature is subdued to a systematic gentleness; the circumstances by which they are surrounded are favorable to the cultivation of kindlier dispositions; all their desires and pleasures are bounded by their little cage; and though the old cat sometimes takes a stately walk on the parapet of the bridge, he duly returns to his companions, with whom he has so long been happy, without at all thinking that he was born to devour them. This is an example, and a powerful one, of what may be accomplished by a proper education, which rightly estimates the force of habit, and confirms, by judicious management, that habit which is most desirable to be made a rule of conduct. The principle is the same whether it be applied to children or to brutes.

In reference to the foregoing facts the writer remarks:—

If animals that have hitherto been regarded as the natural and irreconcileable enemies of each other, can, by means of gentle discipline, be brought to live together in peace, and even in affection, shall we so far libel our merciful and benevolent Creator as to say, that he has formed the irrational part of the creation with capacities better adapted to profit by education than man whom he has endowed with reason?

HINTS TO PARENTS.

"Just this once," or, *the rule broken.*

"Just this once," says the fond mother to herself, as she allows the cake or sweet-meat to slip into the mouth of her darling, in despite of her rules for preserving health. It is but a crumb, and how unkind to refuse the friend that so tenderly offers it; and then, just for once, it can do no harm. "I must pacify my child *this* time, at any rate," says the mother, pressed with the hurry of business. "I may grant an unhallowed indulgence, in such a case as this, and just for once," says she to herself. In the confusion, sometimes, occasioned by company, where the mistress does not preserve her calmness and self-possession, her disturbed manner necessarily propagating itself through the family, down to the youngest child,—then, is an urgent case; and the child must be kept quiet, at any price, "just *this* once," says the yielding mother.

A little child is learning to go to bed alone; the point is nearly gained, but something occurs to disturb its habits, and raise a spirit of rebellion. The mother perhaps is called away in the midst, and she directs that it be rocked to sleep *this once;* and so the whole work is undone; aye more than undone.

The child throws down its hat or gloves; the mother finds them, and does not exert herself to enforce the rule that should send them to their place; "it is no matter *just this once;* another time I will talk loud and long." Sometimes the child (and happy it is, if it is never a *young lady*) is suddenly called to go abroad; and then the agitation, hurry, and confusion, because the hat, cloak, or gloves, are misplaced! They did not happen to be put in place, "*just this once.*"

Rules had better not be made, if there is not firmness enough in the mind that makes them, to resist the least temptation. In none of the ways of private life, do we more see the want of steady principle, than in the management of little children, from the first breath they draw. In some happy exceptions, there is a native firmness of temper in the parent; or where this is wanting it is supplied by principles dictated by conscience, and accompanied by an earnest effort after such a steady adherence to their principles, as will yield to no earthly feeling or solicitation.

There is a way of denying the wishes, and yet of leaving the mind of the child in a pleasant state; and it may be learned and practised by all parents. This firmness of principle does not involve a constant series of denials towards the child—for it soon learns what to expect; and no one is quicker than a child, to understand a rule wherein itself is concerned, and to notice, too, the least deviation from it. These occasional compliances lead to the destruction of all principle; the effect on the parent is enfeebling to his own character, and on the child, to foster an uneasy and a disobedient temper, to subject it to the dominion of passion, and to lead on to evil consequences, more numerous than the power of human intellect can compute.

Vermont Chronicle.

SMOKING.

The young man who, unjustified by the plea of ill health, or unsanctioned by the prescription of his physician, has acquired the habit of smoking pipe or cigar, may assuredly congratulate himself on having reached the second stage of his progress from temperance to dissipation—from elasticity of spirit and vigor of frame, to premature imbecility and decay. As the reckless poacher is gradually led on, from his work of midnight depredation in the woods, to more daring acts of violence and rapine; so will the youthful smoker be too often insensibly allured from a wanton indulgence in the cigar to the sins of intoxication, and the ultimate sacrifice of his health, his character, and prospects. Let parents, then, as they appreciate the responsibility which devolves upon them, solemnly protest against, and resist, the first encroachment of this pernicious habit in their family. Let the women of our country, whose influence is commonly as beneficent as irresistible, exert their powers in decrying the noxious practice, and averting from those in whose reputation and welfare they are so deeply interested, the moral pestilence. If the leaders of fashion in the land are resolutely bent on destroying the little remnant of energy and character which they still possess, let them pursue their ignoble propensities, and achieve the work of moral ruin as they are wont to dissipate their fortunes, in private. Society will be disposed to contemplate with singular philosophy and forgiveness, any act of moral suicide which these "spoilers of the human hive" may be tempted to commit. But let them not contaminate with noxious exhalations the public atmosphere. *Illustrations of Medicine.*

THE HAIR.

In children, keeping the hair short is a circumstance of no little importance—and should not from any light consideration be neglected. Their health, and we conceive in some respect their beauty also, is prejudiced by a contrary practice. Nothing is more common than to see a luxuriant head of hair accompanied in children by paleness of complexion, weak eyes, and frequent complaints of headache. Upon this subject we find the following excellent remarks in a little work entitled "Advice to young mothers—by a grandmother"—we recommend their attentive perusal to every parent.

"The hair on children should be cut short until they are eight or nine years old—as the shorter the hair can be kept, the less danger there is of many maladies peculiar to that part of the body, especially water on the brain.—Besides, there is good reason for believing, that children who have a great quantity of hair, are most liable to eruptions, as scald head, &c.; it is at least certain, that in them eruptions are very difficult to remove. The trouble, also, of keeping long hair sufficiently clean, and the length of time necessary for this purpose, is often a cause of much ill humor and many cross words, between children and their attendants, which it would be better to avoid.

"Mothers whose vanity may be alarmed, lest repeated cutting the hair for so many years should make it coarse, may be assured they have no cause for this apprehension, provided the hair be kept constantly brushed. I have never seen softer, finer hair, than on girls who have had it kept short—like that of school boys—until they were in their tenth year." *Journal of Health.*

LOOK TO YOUR ACCOUNTS.

It is an old and a vulgar, although a true saying, that "*there is as much in picking up as there is in digging;*" and the busy world will so find it, if they have not already. It matters not how much business a man does if he be not regular in keeping his accounts. Mechanics and farmers are proverbial for their neglect in this particular. Many keep no account book at all; a piece of chalk and a pine-board constitute their only materials of record; the whole labor of the season trusted to them, is liable to be totally lost by the slightest accident; or the credit sales of produce, to twenty or thirty different people, has only this frail memorial to tell them that they have taken place. And even those who pretend to keep account-books do it but partly; they either depend upon the honesty of their neighbors, or upon their own memory, rather than to perform the trifling labor which arises from a record on paper, or, having charged, they are dilatory in collecting—they either have a false delicacy which prevents them, or they are too indolent to dun others, while their own claims, which might have been collected with a very little attention in due season, are becoming good for nothing. This want of attention, we will venture to say, has ruined as many mechanics as any other one thing. Their payment for labor and for stock are periodical and regular, while that of their customers is the reverse; they depend upon being paid without asking for it; they are disappointed, and of course disappoint others—and their credit once gone they are ruined.

Every man, whether Farmer, Mechanic, or Merchant, who has dealings with the world ought to know how he stands in relation to it. And in order to do this, he should keep, with precision, honesty, and neatness, a set of account books. Contracts and bargains should be recorded, and nothing should be bought or sold without having a place there. He should also have a system for the collection of what is due to him, as well as for the payment of what he owes. Fear of giving offence by asking the payment of honest dues, should never be indulged for a moment.—The custom of one who is unwilling or unable to pay for what he has, is better lost than retained; and all know that it is their duty to be honest before they are benevolent. Let every man take care of himself, and then every man will be taken care of; but when a man entrusts his pecuniary matters to the care of the public, he must make up his mind to starve. *Pawtucket Chronicle.*

DECISION OF CHARACTER.

Resolution is omnipotent. Determine that you will be something in the world, and you shall be something. Aim at excellence, and excellence will be attained. This is the great secret of effort and eminence. *I cannot do it*, never accomplished any thing; *I will try*, has wrought wonders. You have all perhaps heard of the young man who, having wasted in a short time a large patrimony in profligate revels, formed a purpose while hanging over the brow of a precipice from which he had determined to throw himself, that he would regain what he had lost. The purpose thus formed he kept; and though he began by shovelling a load of coals into a cellar, he proceeded from one step to another, till he had more than recovered his lost possessions, and died an inveterate miser, worth £60,000. I mention this, not as an example to be imitated, but as a signal instance of what can be accomplished by fixed purpose and persevering effort. A young man who sets out in life with a *determination* to excel, can hardly fail of his purpose. There is in his case a steadiness of aim, a concentration of feeling and effort, which bear him onward to his object with irresistible energy, and render success in whatever he undertakes certain.

A PARSIMONIOUS MAN.

The man who is *little* in *little* things is a sharp and severe master; it is but in matters of small moment that he is known to his servants—and what need they care for his generosity in gold when he is hard in silver?—He who is cautious about bits of wood, eloquent in the art of bargaining about brooms—severe in exacting his penny-worth of toil from those he employs, is to all intents and purposes a parsimonious man, let him gild his name with public bequests as brightly as he pleases. It is by his daily conduct and habitual expenses that his character for generosity or parsimony must be estimated.—There may be other reasons for putting one's name into benevolent subscriptions; but nature speaks out in private; and he who is truly generous will feel for the lowly, and be ready to aid the distressed and the deserving, though unseen of others. The man who is readier with a sermon than a sixpence to the mendicant at his gate—who is so pious himself that he is afraid of encouraging profligacy by giving alms to beggars of suspicious morality—who stints his table lest excess of creature-comforts should beget pride and lasciviousness in his household, and is austere and harsh to his dependants, lest by mildness he may make them forget they are servants, may be a very respectable sort of person, and of good repute to the world; yet he is but an indifferent Christian, let his attendance at church or a meeting house, be as punctual as it may.—*Family Library, Art. "Bacon."*

DR. WILLARD'S HYMNS.

IN the Press, "Sacred Poetry and Music reconciled," being a Collection of Hymns, intended to secure a coincidence between the Poetic and the Musical emphases. By SAMUEL WILLARD, D. D. A. A. S.

RECOMMENDATIONS.

As the principal design of this book may to some be new, and on that account, perhaps, liable to objection, a few expressions of approbation from respectable sources may not be superfluous.

Extracts from a communication on the connexion between Sacred Poetry and Sacred Music, in the *Christian Disciple.* Vol. 4, page 281, new series.

"All poetry has a certain rhythm and certain accents. All music has a certain rhythm and certain accents. Now the object simply is, whenever we unite poetry with music, to effect coincidence between those; not to suffer the rhythm of the one to interfere with and contradict that of the other, nor the accent of one to fall upon an unaccented portion of the other. When this statement is made, there is no one, who does not assent to its reasonableness, and who would not pronounce any practice opposite to this perfectly irrational and absurd, destructive, indeed, of the main purpose for which music and verse are united. Yet such is our actual practice. We are continually having accent in the music, where there is none in the verse, and accent in the verse where there is none in the tune. If one will give attention, he will detect incongruities every sabbath, which, if we were not so familiarly accustomed to them, would be in a high degree distressing and offensive. We could not endure a reader of poetry, who should thus violate propriety, and play false with the sense; we should say that he destroyed the very soul of the piece. Yet this is done, more or less in nearly every hymn that is sung; an abuse, that would be insufferable, if we had not borne it from our cradles."

From a review of Regular Hymns published in the *Christian Examiner*, vol. 1, page 224.

"We are persuaded that a more reasonable and self-evident proposition, than the main position of our author, can hardly be stated;" and "that nothing more than a fair statement is needed to make the principle in question understood and approved."

"Hymns have been constructed with too little regard to the purpose for which they are designed. They have been too generally made to be read rather than to be sung. They conform to the rules of poetical composition, but their musical adaptation has been disregarded.—All licenses in verse should be avoided, which are not equally allowable in music. Otherwise it is plain, that there may be an interference between the rhythm of the stanza, and that of the tune, which shall destroy the effect of both."

However different the stanzas, "each is to be sung to the same tune, and therefore in singing must be forced into the same accents, emphases, and pauses.

"Let the most graceful variety be given to the stanzas, which the writer can devise, it is done away in the singing, for the tune has not and cannot have this variety. Is it not better then to frame the stanzas alike at first, that in the performance they may be sung according to the measure, than to seek a variety, which the performance inevitably violates into aforced, unnatural, vexatious sameness?"

Extracts from a Review of "Regular Hymns," in the *U. S. Literary Gazette* for July, 1824.

"The main point, which our author would secure, is this: that in any given hymn the stanzas should all be formed on the same model, and adapted to the same tune; so that the modulation of no line in the poetry should contradict that of the music. This looks like a very reasonable proposition, and some may fancy it like soberly laying down the maxim, that, if a man have six coats, they ought all to fit him. It is in fact a parallel proposition, and yet, self evident as it may be, it never has been thought absurd to deny it in practice. Nay, so much are we governed by custom, that we quietly bear to have fine verses matched to tunes, which they as ill fit as the armor of Goliath the youthful limbs of David. Now it certainly is absurd to keep out of view the express object, for which the composition is designed. That object ought in all reason, to determine the charecter of the composition. Various licenses may be given to him, who writes what is to be read, which cannot be claimed by him, who writes what shall be sung."

"We are very sure that common psalmody will continue to be infinitely below all other music in interest and effect, until the principles laid down in this little book are understood and acted upon."

Extracts from the report of the committee of the *Third Parish in Hingham*, to whom this collection was submitted in manuscript, and by whom it was recommended.

"In one point, all the selections, which have yet appeared are entirely deficient. It is in the adaptation of the poetic emphases and rhythm, to the musical emphases and rhythm. In reading poetry the emphases may be thrown back and forward on different parts of the line in different stanzas, without producing any unpleasant effect. In long pieces, indeed, it is necessary to vary the emphases and rhythm in order to prevent a disagreeable monotony. But in hymns of three or four stanzas, this variety is entirely unnecessary. It is rather an injury in reading. The regular emphases recur to the ear just often enough to become pleasant, and then the hymn closes."

"The deficiency in the range of subjects has already been mentioned. This deficiency Dr. W. has in a very satisfactory manner, supplied. The hymns also have been reduced to a more convenient length."

"On the supposition that the principle adopted in this selection is of no value, a supposition, by the way, which is presumed no one will admit; even on this supposition, we may expect a better selection than we now have; and better than any, which has yet appeared." Sept. 18.

PROSPECTUS
OF A NEW RELIGIOUS PERIODICAL PUBLICATION,
—TO BE ENTITLED—

INDEPENDENT MESSENGER.

"And thou shalt speak my words unto them, whether they will hear, or whether they will forbear."

To be edited by ADIN BALLOU.

Through the medium of this publication we shall disseminate, illustrate and defend the ancient doctrine of the "Restitution of all things"—explain, enforce and vindicate the holy Scriptures, as the grand rule of Christian faith and practice—advocate the doctrine of limited future rewards and punishments—inculcate repentance towards God, faith in our Lord Jesus Christ and good works among men—endeavor to promote piety, morality, charity and social order—encourage free inquiry—contend for civil and religious liberty—and cultivate useful literature.

We shall temperately, but firmly oppose the doctrine of endless punishment, and likewise the *ultra Universalist* notion, that there will be no future accountability or retribution for the deeds done in the body. We shall reprove self-righteousness, bigotry, intolerance, hypocrisy, and every variety of spiritual wickedness wheresoever discovered—and on the other hand rebuke vice, irreligion, scepticism, infidelity, scoffing, profanity, and every species of manifest ungodliness, without respect of persons. We shall vigilantly guard civil and religious liberty against the machinations of all its adversaries, from the *meddlesome ecclesiastic* down to the *clamorous disorganising atheist.* It will be our endeavor to cherish true religion, exclusive of those adulterations and extravagances which have been too often identified with it, and by every proper means to amend the hearts, enlighten the understandings, refine the sentiments, and ennoble the minds of mankind.

With regard to the editorial management of the MESSENGER, we intend with the help of God, to set a good example of persevering industry, fearless independence, dignified moderation, scrupulous veracity, and undeviating justice. We shall neither cringe to the great, nor trample on the small—flatter our friends, nor abuse our opposers—suppress the truth to please, nor utter it merely to offend—but faithfully perform our duty to God, to truth, to ourselves and to our fellow men.

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